1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

are taken away. This can only be done by ſome ſtranger's firſt lying with her for once; but as this taking off of ſin is looked upon by the *Kamtſchadales* as very diſhonourable for the man, it was formerly difficult to find one to undertake it; ſo that the poor widows were at a great loſs before our Coſſacks came amongſt them; ſince which they have been in no want of ſtrangers to take away their ſins. Marriage is forbidden only between father and daughter, mother and ſon; a ſon-in-law may marry his mother-in-law, and a father-in-law his daughter-in-law; and firſt couſins marry frequently. Their divorce is very eaſy, conſiſting only in a man's ſeparating beds from his wife: in ſuch caſes the man immediately marries another wife, and the woman accepts of another huſband, without any further ceremony.

A *Kamtſchadale* hath two or three wives, with whom he lies by turns. Sometimes he keeps them all in one hut, and ſometimes they live in different huts. With every maid that he marries he is obliged to go through the above-mentioned ceremonies. Though theſe people are fond of women, yet they are not ſo jealous as the *Koreki*. In their marriages they do not ſeem to regard the marks of virginity. Nor are the women more jealous; for two or three wives live with one huſband in all harmony: even though he alſo keeps ſeveral concubines. When the women go out they cover their faces with a ſort of veil; and if they meet any man upon the road, and cannot go out of the way, they turn their backs to him, and ſtand 'till he is paſſed. In their huts they ſit behind a mat or a curtain made of nettles; but if they have no curtain, and a ſtranger comes into the hut, they turn their face to the wall, and continue their work. This is to be underſtood of thoſe that retain their ancient barbarity; for ſeveral of them now begin to be civilized to a certain degree, though all of them ſtill preſerve a rude harſhneſs in their manner of ſpeaking.

CHAP

7:Lesseps T-3 (1787-88)1790 Kamchadal

585 having been preſent at this ceremony, which,
177 as I was told, is nearly the ſame as in Ruſſia.
582 I ſaw the new married couple, who appeared to be two children. I aſked their age. The bridegroom was but fourteen, and the bride only eleven. Such marriages would be conſidered as premature in any country except Aſia.

000 I had an extreme deſire to ſee the town of Nijenei-Kamtſchatka, and had long thought how to ſatisfy it; to have left the peninſula without viſiting the capital, I ſhould have conſidered as an unpardonable fault. My curioſity did not interfere with my reſolution of travelling with all poſſible expedition. I was obliged indeed to make a circuit, but it was not ſo far as to occaſion a delay of any conſequence. Having concerted with M. Kaſloff, who was anxious to procure every thing that could render my journey agreeable and ſafe, I engaged

to

C /242 cont./

582 171 835 The Chukchee marriage norms probably were the same as among the other nationalities of the same linguistic group as the Chukchee, namely, the Kamchadal and the Koryak. Concerning the Kamchadal, we have the testimony K 582 835 of Krasheninnikov in Opisanie zemli Kamchatki /A Description of Kamchatka/ (II, 169) that marriages were concluded, unhindered, between male and female cousins. As to the KK 582 835 C [835] Koryak, their norms were evidently /243/ under the strong influence of the Tungus peoples. Thus, while marriage to a niece was regarded as incestuous among the Chukchee, it was permitted among the Koryak. As among the Tungus, marriage simultaneously to two sisters is not allowed among them. But the basic feature of Turanian marriage -- the obKK 587 ligation of marriage within one and the same clan -- has been perpetuated in the Koryak marriage in the institution of the sororate, or, as it is called by Iokhel'son, the double levirate. KK [171] [614] [177] As is well-known, the peculiarity of this institution, widespread even on the continent of North America (Algonkin, Thompson, Skidi, Pawnee), is expressed in the obligation of the widower to marry a woman from the clan of his deceased wife -- namely, a younger sister, cousin, or niece of the deceased (the last category -- nieces -- has evidently been adopted from the Tungus). Iokhel'son explains the origin of this institution by the desire to maintain religious ties that have been established between the spouses and by an unwillingness to admit an alien element to the sacred family hearth. Such an explanation could be very easily admitted, but then it is not understandable how the first, dead wife was admitted to the sacred hearth, especially since the Koryak have no knowledge of any kind of religious rituals like the KK 587 835 above-mentioned Chukchee ritual of administering the sacrament to the wife. On the other hand, this is explained much more simply by the institution of obligatory marriage. With the obligatory cousin-marriage, sisters and female cousins of one family belonged to the brothers and male cousins of another, and naturally, when the wife of a man